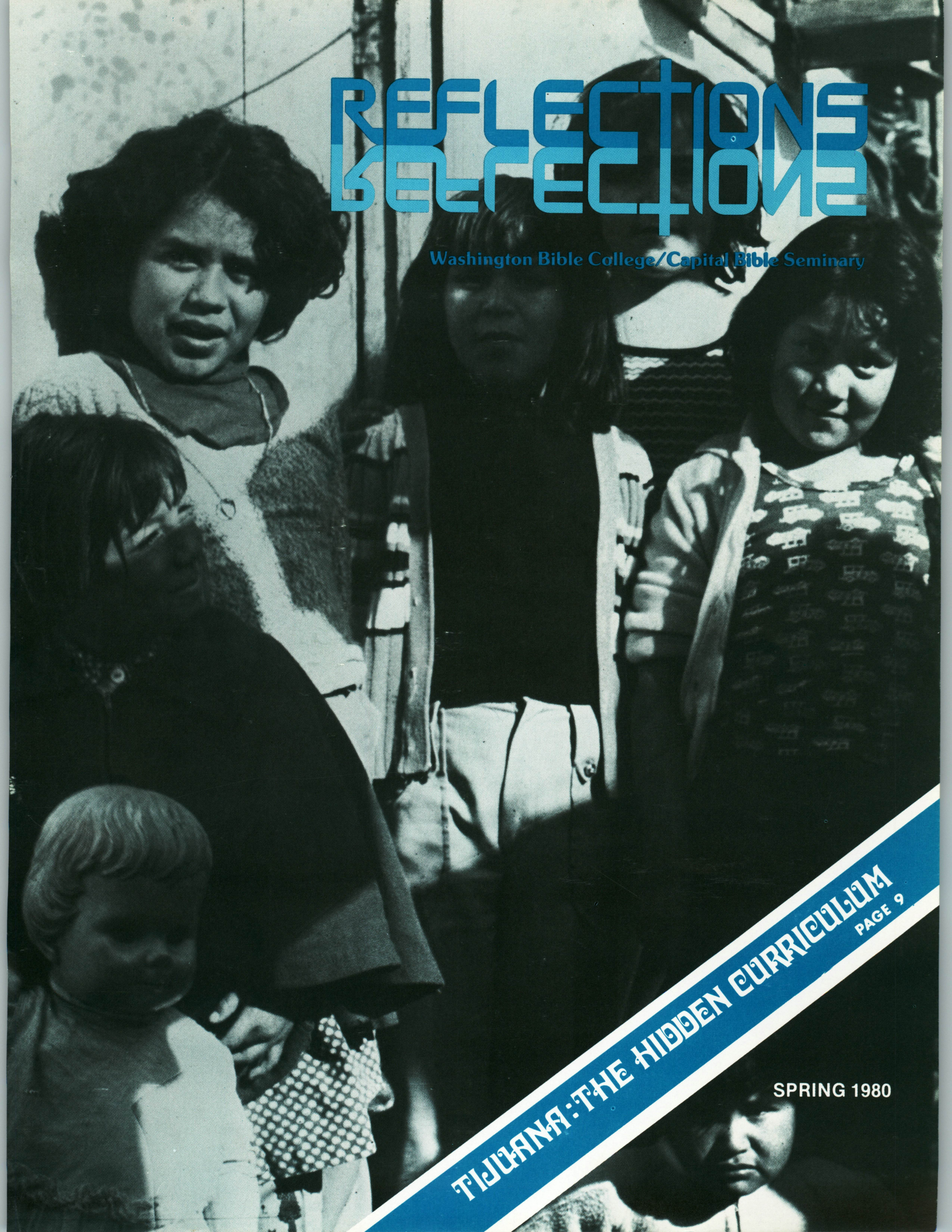


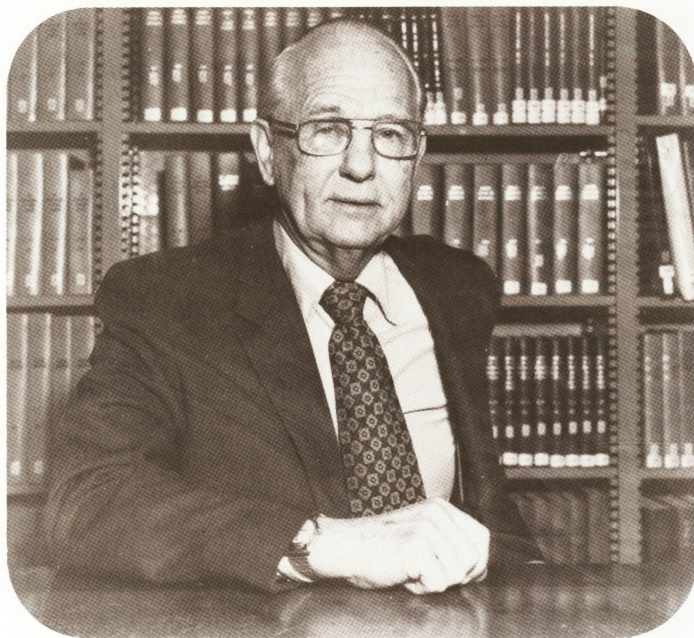


REFLECTIONS REFLECTIONS

Washington Bible College/Capital Bible Seminary

TIJUANA: THE HIDDEN CURRICULUM
PAGE 9

SPRING 1980



PRESIDENT'S PERSPECTIVE

The Scripture comments on the first three kings of Israel. Samuel said to Saul, "When thou wast little in thine own sight (humble), wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Sam. 15:17).

Nathan, the prophet, was sent to David after David desired to build a house for the Lord. "Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the *sheepcote*, (the lowest task) from following the sheep, *to be ruler over my people, over Israel* (highest position): And I was with thee whithersoever thou wentest and (I) have *cut off* all thine enemies out of thy sight and (I) have made thee a *great name*, like unto the name of the great men that are in the earth" (2 Sam. 7:8-9).

Solomon prays, "And now, O Lord my God, thou has made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in" (1 Kings 3:7).

Each of these men was relatively young when called to be king. Each was humble. Each reigned forty years. Saul fully recognized he was unworthy of such a distinction and displayed great humility. God exalted him to be king. David was the youngest and least of eight brothers, just a shepherd boy, yet God selected and established him as king over His heritage Israel. Solomon recognized his inabilities and in his weakness cried out to God, and the Lord gave him the wisdom to rule.

In each case it was God who selected and placed on the throne the one who was to rule Israel. Each had the promise of God's presence, power and preservation. Each had God's resources at his command.

Although God calls and uses men, they are subject to pride and too often glory in the flesh. Saul, David and Solomon were no exceptions. Each passed through tragedy and heartache as a result of sin. The history of each man is a sad story.

In calling and setting apart Paul, the Lord has given to us a man who recognized that the flesh profits nothing and that God's power is made perfect in man's weakness. He recognized no limitation with God working through him and said, "I can do *all things* through Christ which strengtheneth me" (Phil. 4:13). He refused to glory in the flesh.

As the shadows lengthen and the forces of evil gather strength, the believer must become aware of his weakness and helplessness. It is only then that God will have liberty to exercise His power and bring victory for His cause of righteousness.

May Washington Bible College and Capital Bible Seminary produce youth who will be humble, who will realize the weakness of the flesh, and who will rely upon the unlimited power of God as they go forth with the Gospel.

George A. Miles

George A. Miles
President

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ABOUT OUR COVER

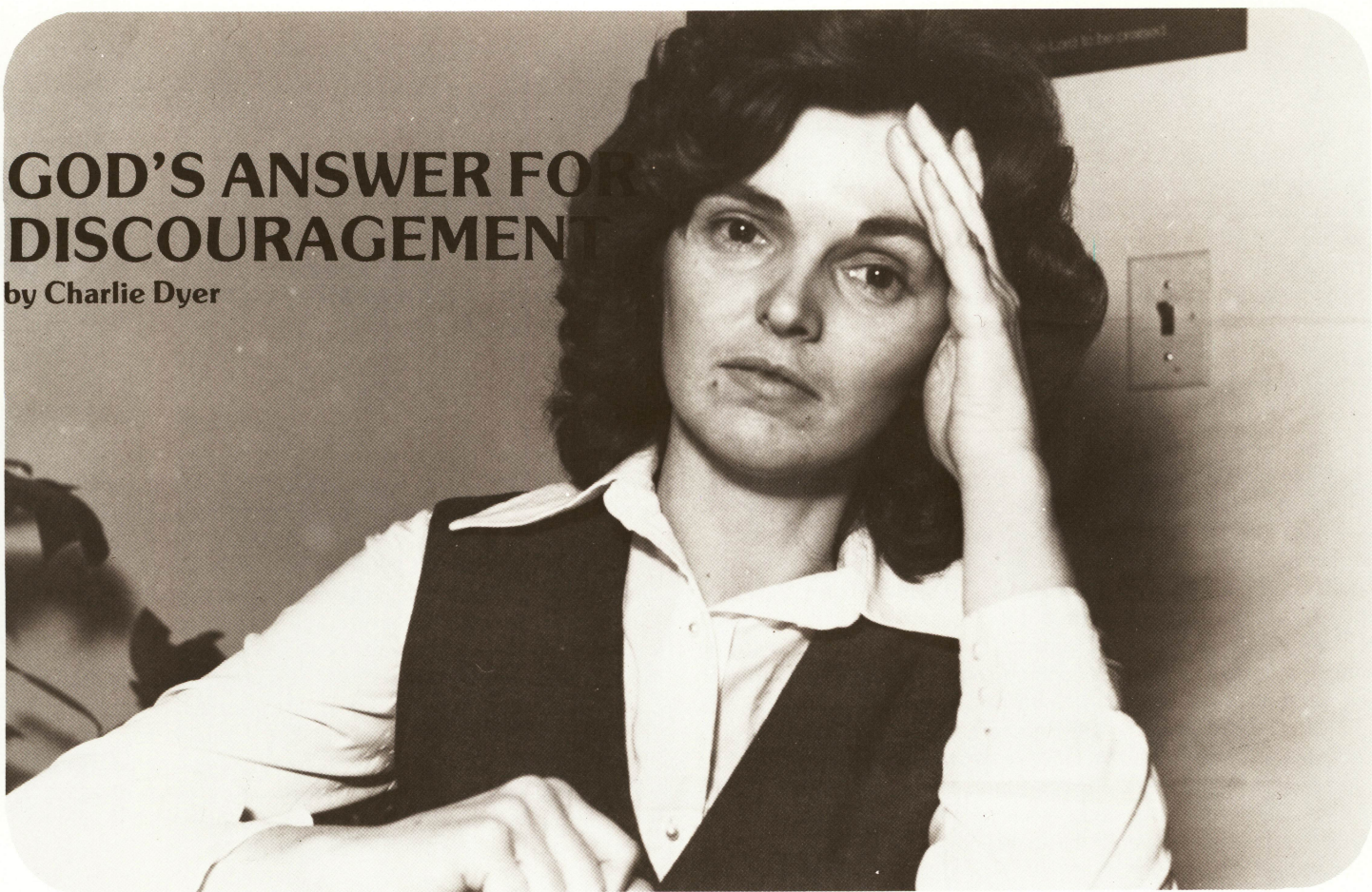
Taken in Tijuana, Mexico, this photograph depicts the impoverished conditions in one sector of the city. Fortunately, the riches of God's grace know no economic bounds. Through the help of an interpreter one of a group of seventeen students from WBC and CBS was able to share the claims of Christ and has continued to correspond with this family.

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GOD'S ANSWER FOR DISCOURAGEMENT

by Charlie Dyer



Nancy bit hard on her lip to force back the tears welling up in her eyes. Her marriage of twelve years had just ended in divorce -- a divorce which she had prayed would not take place. The discouragement and doubt began to creep in. How could God allow this to happen? Didn't He care? She couldn't seem to find the answers that she so desperately needed.

Most Christians will not experience the personal heartache of seeing their marriage crumble in spite of all their efforts and prayers to hold it together. And yet, the feelings of discouragement and doubt which plagued Nancy seem to be shared by all believers sometime during their lives. When confronted with personal losses, external pressures, or unfulfilled needs, each believer will inevitably have to deal with these emotions. Most simply refuse to admit to themselves, to others, or to God that they feel forsaken and forgotten. However, this is not the pattern proposed in the Bible.

Psalms 22 is best known as a Messianic Psalm which portrays the agony experienced by Christ on the cross. While this is true, we must also remember that when David wrote the Psalm, he was writing about his own personal difficulties. David's heart-cry to God was preserved not only as a picture of Christ's crucifixion but also as a pattern to be used by us today when we feel abandoned by God. Several principles can be derived from this Psalm to help us deal biblically with our feelings of doubt and discouragement.

1. Be honest about feelings.

Many believers are afraid to admit that they feel abandoned or forsaken by God. They mask the doubt and discouragement in a cloak of piety and humility. This, in turn, leads to depression and, ultimately, to a feeling of hopelessness.

Contrast this pattern of repression with David's honest expression of his feelings in the first two verses of Psalm 22. "My God, my God, *why hast thou forsaken me?* . . . O my God, I cry in the

daytime, *but thou answerest not . . .*" Rather than denying that he felt forsaken and forgotten by God, David began his prayer by openly admitting those feelings.

When plagued by a sense of abandonment, we need to take time to honestly admit those thoughts to God. It is not a sin to have these feelings, but it *is* a sin to refuse to deal with them when they arise.

2. Put problems in their proper perspective.

Once we have honestly admitted our feelings to God, the next step toward solving our problems is to put them in their proper perspective. Problems tend to expand in importance in direct proportion to the amount of time we dwell on them. The more we focus on our problems, the bigger they seem to become. If left unchecked, these problems can be allowed to grow to the point where they overshadow all else.

David's solution to this difficulty is quite simple. David puts his problems in their proper perspective by forcing himself to look beyond the problems to the One who can solve them. In verses three to five, David fixes his gaze on God. By viewing God's character and conduct, David is able to see his problems in a different light.

David focuses on God's character as he exclaims, "But thou art holy . . ." With these simple words David reminds himself (and God) of God's essential nature. God is far removed from the variability of man. A mere man might forsake or forget his friends -- a holy God cannot.

David then reminds himself of God's conduct in the past. "Our fathers trusted in thee: They trusted, and thou didst deliver them." The proof of God's character has been proven by His actions in history. Even though it might seem as though David has been abandoned by God in his hour of need, David knows that this is

contrary to God's past performance. God has *never* forsaken those who have trusted in Him.

We, too, must put our problems into perspective. Like Peter walking on the water, we have a tendency to shift our gaze from the God who is supporting us to the problems which are threatening us. If we succumb to this temptation, our problems rise up and overwhelm us. The solution is to look beyond the problems to God. One way to do this is to remember all of the times in the past when God *did* answer our prayers. The spirit of this second principle was beautifully captured by Helen Lemmel when she penned the words of a well-known gospel song.

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim
In the light of His glory and grace.*

3. Continue praying about the problem.

When we become discouraged and doubtful about the Lord's ability to answer our prayers, our natural inclination is to quit praying. "What's the use?" we ask ourselves. However, David's response was just the opposite.

David felt forsaken by God (vs. 1); and though he had been praying ceaselessly day and night, his prayers had not been answered (vs. 2). Instead of quitting, though, David responded by praying more earnestly. This entire Psalm is a record of the prayer he was praying *after* all of his earlier prayers had gone unanswered.

Verse 19 probably contains the core of David's prayer. He felt forsaken and abandoned by God, so he renewed his cry for God's presence in his distress. "Be not thou far off, O Jehovah." His earlier prayers had not been answered, so he continued to ask God to act. "O my strength, haste thee to help me."



Charlie, his wife Kathy, and their son Benjamin currently live in Dallas, Texas. Charlie received his B.A. degree from Washington Bible College in 1974 and his Th.M. degree from Dallas Theological Seminary in 1979. He is currently working full time at Dallas Seminary as Assistant to the Academic Dean, and is also pursuing his Doctor of Theology degree in the area of Bible Exposition.

David's discouragement over God's seeming inaction prompted him to increase his prayer. We can learn much from David. The times that we least feel like praying are probably the times when we need most to pray.

Sometime after David had cried in desperation, he was delivered. After the test was over, David could put everything in perspective. Where he had first complained, "I cry in the daytime, but thou answerest not" (22:2), he could now confidently assert, "But when he cried unto him he heard" (22:24). Where he had been pleading with God for deliverance, he could now report, "They shall come and shall declare . . . that he hath done it" (22:31). In spite of his earlier discouragement, David never gave up on God. His perseverance was rewarded when his prayer was finally answered.

How are you responding to your difficulties and discouragements? Are you having a hard time trusting God? If so, then follow David's example: Be honest about your feelings, put your problems into perspective, and continue praying. God will answer so that you, too, will be able to declare with David "that he hath done it." Remember, He's only a prayer away.

Psalm 22

¹My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?²O my God, I cry out by day, but do not answer, by night, and am not silent.

³Yet you are enthroned as the Holy One; you are the praise of Israel. ⁴In you our fathers put their trust; they trusted and you delivered them. ⁵They cried to you and were saved; in you they trusted and were not disappointed.

⁶But I am a worm and not a man, scorned by men and despised by the people. ⁷All who see me mock me; they hurl insults, shaking their heads: ⁸"He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him."

⁹Yet you brought me out of the womb; you made me trust in you even at my mother's breast. ¹⁰From birth I was cast upon you; from my mother's womb you have been my God. ¹¹Do not be far from me, for trouble is near and there is no one to help

¹²Many bulls surround me; strong bulls of Bashan encircle me. ¹³Roaring lions tearing their prey open their mouths wide against me. ¹⁴I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. ¹⁵My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. ¹⁶Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. ¹⁷I can count all my bones; people stare and gloat over me. ¹⁸They divide my garments among them and cast lots for my clothing.

¹⁹But you, O LORD, be not far off; O my Strength, come quickly to help me. ²⁰Deliver my life from the sword, my precious life from the power of the dogs. ²¹Rescue me from the mouth of the lions; save me from the horns of the wild oxen. ²²I will declare your name to my brothers; in the congregation I will praise you. ²³You who fear the LORD, praise him! Revere him, all you descendants of Israel! ²⁴For he has not despised or disdained the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help.

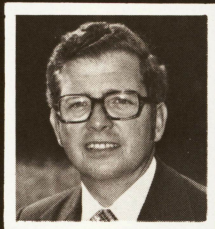
²⁵From you comes my praise in the great assembly; before those who fear you will I fulfill my vows. ²⁶The poor will eat and be satisfied; they who seek the LORD will praise him—may your hearts live forever! ²⁷All the ends of the earth will remember and turn to the LORD, and all the families of the nations will bow down before him, ²⁸for dominion belongs to the LORD and he rules over the nations.

²⁹All the rich of the earth will feast and worship; all who go down to the dust will kneel before him—those who cannot keep themselves alive. ³⁰Posterity will serve him; future generations will be told about the Lord. ³¹They will proclaim his righteousness to a people yet unborn—for he has done it. 

CAPITAL BIBLE SEMINARY

FROM THE DEAN'S DESK

WHAT IS MORE PRECIOUS THAN GOLD?



Homer Heater, Ph.D.

The price of gold soared to over \$800 per ounce in January, 1980. This phenomenal increase was the result of a weak dollar which in turn was caused by inflation and the uncertainty of the oil situation in the Middle East. People everywhere now lament their lack of foresight to invest in gold before its price began to rise.

The Christian, however, must always be reminded of God's perspective on such things. Peter says that gold is perishable matter. Even though it may stand the test of fire, it is not an eternal thing. On the other hand, our faith is eternal (both its content and its effect). Therefore, we are able to rejoice in the midst of trials (1 Pet. 1:6-7).

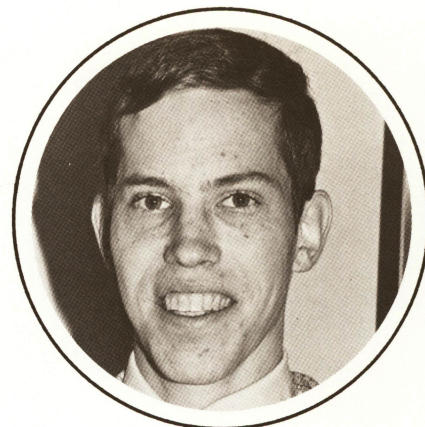
Jesus urges us to avoid the laying up of treasure on earth where it is subject to the ravages of temporal conditions. Our treasure is to be laid up in heaven, for "where your treasure is, there will your heart be also" (Matt. 6:20, 21). Jesus is not teaching that it is wrong to save, but he is saying that our hope must be in eternal, not temporal, things.

Paul tells us that godliness with contentment is great gain and aspiration to riches is a road full of the pot holes of suffering (1 Tim. 6:6-10).

May the price of your redemption (1 Pet. 1:18) ever make you grateful to God for your position in Christ and your hope of eternal life.

THE BOOK OF ACTS: NARRATIVE OR NORMATIVE?

by Todd S. Beall, Th.M., Registrar
and Instructor of English Bible and
Theology, Capital Bible Seminary



Many Christians today are confused about the purpose of the Book of Acts. Is the purpose of the Book of Acts primarily to provide a narrative or history of the early years of the Church; or, is its primary purpose rather to set forth normative doctrine for the entire Church Age? The answer to this question is of vital practical importance to the Church today. For, if the Book of Acts should be taken as normative for the Church today, then many changes in the areas of church practice and government should be made. On the other hand, if its primary purpose is historical, then those clamoring for a return to the "New Testament" church as described in Acts may be in error. These issues will be discussed below.

Acts as History

There is no question that the Book of Acts is set in a historical framework. It is, in fact, Luke's historical sequel to the gospel account which bears his name. The Book of Acts begins precisely where Luke's gospel ends -- Christ's ascension -- and continues the narrative of early Christianity up to Paul's arrival at Rome. Luke's plan in writing the Book of Acts may very well be based upon Christ's last words to His apostles before His ascension: "But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Luke then begins with Pentecost (ch. 2), and traces the spread of Christianity from Jerusalem (chs. 2-7) through Judaea and Samaria (ch. 8) to the remainder of the Mediterranean world, ending up at Rome, the capital of the Empire (chs. 9-28). Thus, the purpose of the Book of Acts is to trace the history of the spread of Christianity from the time of Christ's ascension to Paul's ministry at Rome.

Is Acts Normative?

While it seems evident, then, that the thrust of the Book of Acts is essentially historical in nature, the question still remains: is Acts normative for doctrine? Since, according to 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine . . .," does not this mean that the Book of Acts is normative for doctrine as well? This writer does not believe such is the case, primarily because of the unique and transitional nature of the period.

Uniqueness of the Period

As has already been discussed, Acts does not describe a "normal" state of affairs in the life of the Christian Church; rather, it describes the beginning of that life. It describes the spread of Christianity from a few Jewish believers to the entire Mediterranean world, Jew and Gentile alike. Situations existed at that time which were unique to that particular time period, and do *not* exist today. Let me cite a few examples.



Special sign gifts. In the first place, Judaism was being replaced by Christianity. Previously, sacrifices were made and the law was to be kept, all the while looking forward to the coming of the Messiah. Now, however, the sacrifices and the law were done away with by Christ, and His death and resurrection became the essential elements of faith. This may be simple for us to comprehend today, but it surely must have been difficult for those steeped in the Jewish orthodoxy of that time to grasp. Thus, God used some special attention-getting devices to let the whole world know that this message of Jesus and the resurrection was genuinely from Him. The period of Christ's ministry and the period immediately following His ministry (i.e., the period of the Acts) formed a great miracle period in the Bible, in which God displayed His power and authentication in an unusual way. Christ's miracles and various of the sign-gifts such as tongues and healings were used by God to demonstrate the validity of the message. Other great miracle periods (Moses and Joshua; Elijah and Elisha) also were inaugurated by God in times of crisis, but none of these periods could in any way be called "normative" periods of history.

Apostolic authority. This leads us to a second unique aspect of the situation described in the Book of Acts. In our own time, we have the written Word of God, both Old and New Testaments, as our authority. In the earliest years of Christianity, however, there was no New Testament; the "Bible" was only the Old Testament -- the New Testament books had not yet been written. Since God was apparently inaugurating a new era in His dealings with men (as is made abundantly clear by the use of sign-gifts, etc.), then where did one turn for authoritative teaching concerning this new Church era? The answer is quite simple: one turned to the apostles. The apostles were the authorities in these matters. This gave them a degree of authority and uniqueness which does not exist and is not needed today, since we have the authoritative Word of God. But this authority, and consequent delegation of authority, is quite evident in the Book of Acts and some of Paul's earlier letters (cf. 1 Cor. 4:19-21). In fact, the miracles and signs discussed above served to authenticate the messenger as well as the message, as Paul points out in his own defense of apostolic authority: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12). Apostolic authority, therefore, and the accompanying signs, were essential but unique aspects of the early Church.

Transitional Nature of the Period

A second evidence that the Book of Acts is not normative for

doctrine comes from the transitional nature of the period. A number of changes seem to have taken place within the time period described by Acts. First, communal Christianity, or "having all things common," is mentioned only at the beginning of Acts (2:44 and 4:32), probably only with reference to the Jerusalem church. This communal Christianity is not mentioned later in Acts, nor does Paul refer to it in his epistles. It is probable, therefore, that this form of communal Christianity was discontinued even before the Book of Acts was completed.

Second, Paul's ministry itself changes within the Book of Acts. In the chapters immediately subsequent to his conversion, his ministry is primarily to the Jews; later, however (after Acts 14), his ministry is to the Gentiles.

In addition, Paul's statement to Timothy seems to indicate a passing away of the sign-gifts of healing, etc., when he tells him to drink a little wine for his stomach's sake, and for his frequent infirmities (1 Tim. 5:23). If the gift of healing were still regularly being practiced, there would have been no need for Paul to suggest a physical remedy.

Finally, when Paul lists the qualifications for elders and deacons in 1 Timothy 3 and Titus 1, he is careful to give character qualities, avoiding specific job descriptions. Perhaps this indicates that Paul realized that while the character qualities would remain constant, the specific job descriptions would change.

All of the above examples, then, give witness to a flexibility within the period of Acts itself -- a flexibility which, once again, points to the transitional nature of the period.

Conclusion

It is our contention, therefore, that any understanding of the Book of Acts must begin with a realization of its historical framework, the uniqueness of the period (especially with regard to the sign-gifts and the matter of apostolic authority), and its transitional nature. There is evidence of flexibility within the period of the Acts itself which is often not recognized today. Hence, one should be careful in attempting to establish a normative doctrine from the Book of Acts alone, without confirmation from the Epistles. This is not to say that we may not derive principles and patterns from Acts: surely the book is "profitable for doctrine" in this sense as much as any Old Testament book would be. Yet, we must be careful not to press these patterns into inflexible doctrinal molds. To do so, we believe, is to fail to recognize both the essentially historical framework and the unique, transitional nature of the Book of Acts. 

THE WORK OF THE MINISTRY

Faithful pastors and Christian workers who have spent any time at all in the ministry of Jesus Christ will not need to be told that the ministry is a place of busyness, activity, and pressures of time. Usually there is too much to do and seemingly too little time in which to get everything done. Occasionally, however, there are those who relax into an undisciplined and non-exertive life style, and as a result the ministry suffers from inattention.

The New Testament provides an interesting insight into the God-ordained demands of the ministry by its choice of words to describe ministerial service. Sometimes that vocabulary is chosen from an athletic context (e.g., *sunathleō*, *agōnizomai*). Sometimes it comes from a military context (e.g., *sugkakopatheō*, *strateuomai*, *kalos stratiōtēs*). Sometimes it is lifted from the backdrop of a demanding agricultural life (e.g., *geōrgon*, *speirō*). But always there seems to be present, whether explicitly or implicitly, the notion of *labor*. Far from being an occupation providing ease, comfort, and large amounts of leisure time, the ministry is a pursuit demanding arduous and self-sacrificing *work*. The Greek New Testament words *kopiaō* and *kopos* underscore an important part of the biblical concept of ministry. Let us consider those words and their significance for modern attitudes toward the ministry.

The verb *kopiaō* appears twenty-three times in the New Testament, and the noun *kopos* appears eighteen times. Sometimes the verb has the idea of becoming weary or tired in a physical sense. Jesus, for example, sat down at the well of Jacob because he had become *weary* in his journey (John 4:6). Of the church in Ephesus it was said, "You . . . have endured for my name's sake, and have not *grown weary*" (Rev. 2:3). These usages seem to stress the *result* of toil, namely its consequent weariness.

But more often, *kopiaō* has the idea of working hard, toiling, or struggling. It can be used of labor which leaves one at the point of exhaustion, and it is a good word to suggest the fatigue that is involved in certain types of labor.

In a similar way, the noun *kopos* first connotes trouble or difficulty (cf. Matt. 26:10; Mark 14:6; Luke 11:7; 18:5; Gal. 6:17), and then comes to suggest work, labor, or toil, usually of an intensive sort. Because of this connotation it is striking that the New Testament should use these words of ministerial service.

The notion of toil and fatigue in *kopiaō* may be clearly seen in Luke 5:5, where Peter reports, "We *worked hard* all night and caught nothing." Jesus, in describing the effortless growth of the flowers which yields a beauty to which the richest provision of humanity compares unfavorably, says that the lilies "neither *toil* nor spin" (Matt. 6:28; Luke 12:27). Furthermore, the gracious invitation of Jesus for rest is extended to those "who are *weary* and heavy laden" (Matt. 11:28). Jesus also sends His servants forth to reap that for which they have not *labored*. "Others have *labored*," He says, "and you have entered into their *labor*" (John 4:38).

Fairly often the apostle Paul uses *kopiaō* to describe his own service and that of others. For example, Paul says, "In every thing I showed you that by *working hard* in this manner you must help the weak" (Acts 20:35). He is referring to his own leather work, pursued in order that he might have income to help those in need (cf. also 2 Cor. 6:5; 11:23, 27; 1 Thess. 2:9; 3:5; 2 Thess. 3:8). In 1 Corinthians 4:12 he says, "We *toil*, working with our own hands" (cf. 1 Cor. 15:10; Gal. 4:11; Phil. 2:16; Col. 1:29). Lightfoot feels that in certain of these references the notion of toilsome training for an athletic contest underlay the biblical idea

by Richard A. Taylor, Ph.D.,
Associate Professor of Greek
and New Testament



(see J. B. Lightfoot, *St. Paul's Epistle to the Philippians*, p. 118). Paul does not want to boast in the *labor* of another, but in the ministry which he had fulfilled for the Lord Jesus (2 Cor. 10:15). In his epistles he remembers by name some who had *toiled* with great effort with him in the ministry (Rom. 16:6, 12; cf. 1 Cor. 16:16). To the member of the Christian community who was inclined to be lazy and to steal from others Paul said, "Rather let him *labor* . . . in order that he may have something to share with him who has need" (Eph. 4:28). And in 2 Timothy 2:6 Paul speaks of "the *hard working farmer*" who "ought to be the first to receive his share of the crops." Will anyone question the notion of toil and labor involved in the farming metaphor? Certainly the toil and labor should be no less present in the ministry. It was only at a later time, on into the second century, that Christian writers began to use the "labor" vocabulary less and less to describe the ministry. "With increased esteem for the officers of the church it was perhaps felt that *kopian*, with its sense of manual work was not wholly fitting" (Kittel, *Theological Dictionary of the New Testament*, 3:830).

With the labor of Christian ministry come certain privileges. Those who *labor* are worthy of recognition and appreciation (1 Thess. 5:12). Such respect is not automatically conferred, however, but is earned as others see their selfless devotion and tireless commitment to their ministries. Those who "rule well" and who "*work hard* at preaching and teaching" should be "considered worthy of double honor," we read in 1 Timothy 5:17. Here the apostle probably means there is an "honor" that belongs to the elder by virtue of his office; those who "rule well" in that office are "worthy of double honor." In 1 Timothy 4:10 the apostle describes his ministry as something for which he *labors* and strives. The word for "labor" is our word *kopiaō*, again suggesting strenuous labor so demanding that it can lead to exhaustion and fatigue. The word for "strives" is *agōnizomai*, from which our English word "agony" comes. It sometimes describes the sort of exertion in competition which can result in death or bodily harm as penalty for failure. The level of involvement and commitment is of the most demanding sort.

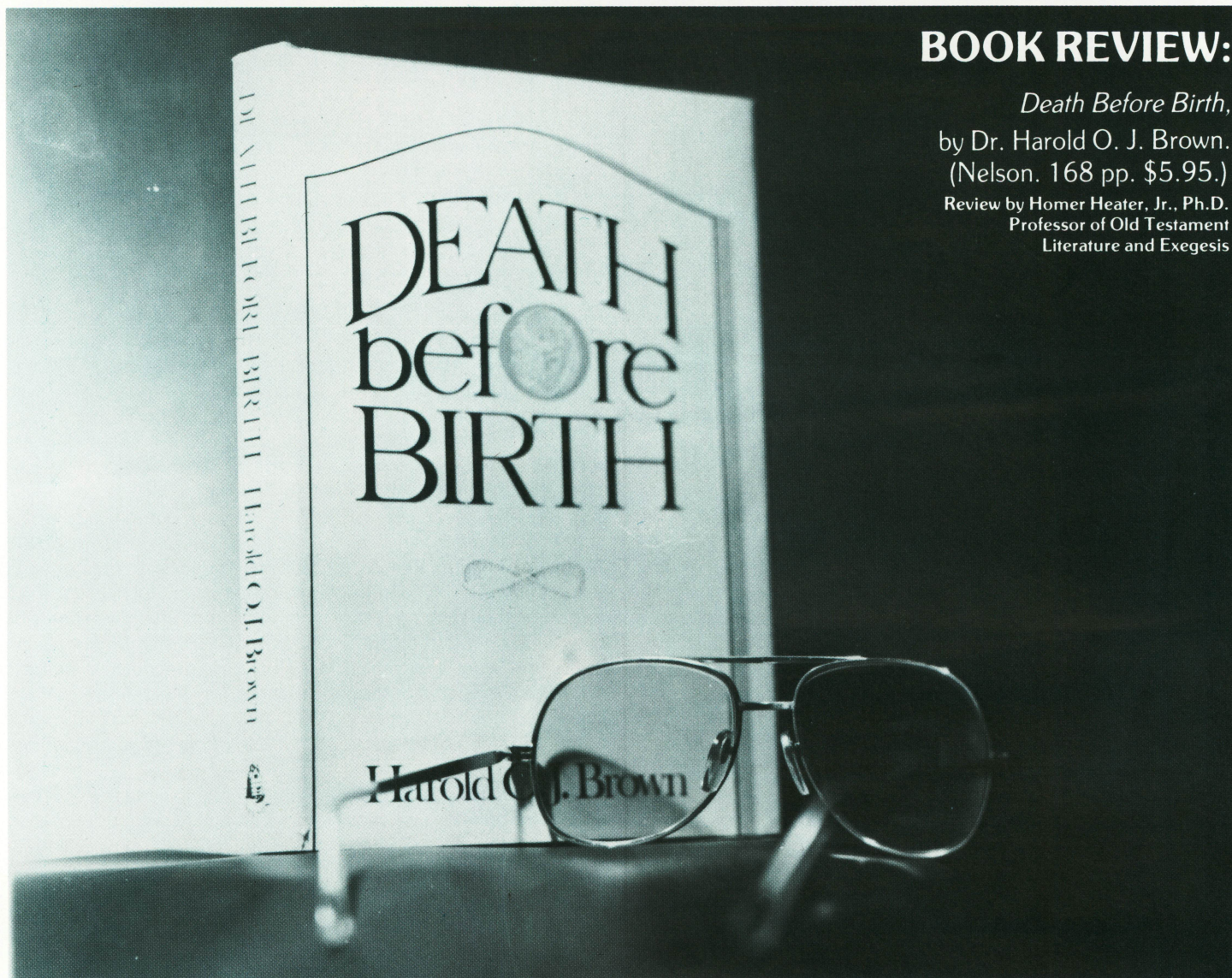
The word *kopiaō*, then, has something to teach us about the Christian ministry. Here is no life of ease and enjoyment of personal comforts. The ministry is a struggle against the enticements of sin, the weaknesses of the flesh, and all that would say to the minister "spare thyself." It is labor -- labor that leaves one tired. Now is the time for toil; rest for the Christian comes later on, as we are brought into His presence. Then -- and only then -- will He who knows our "*toil* and perseverance" (Rev. 2:2) cause us to rest from our *labors* (Rev. 14:13). Then "each will receive his own reward according to his own *labor*" (1 Cor. 3:8). Then it will be fully manifest that our "*toil* is not in vain in the Lord" (1 Cor. 15:58). Until then, let us remember that they who are called to the work of the *ministry* are called to the *work* of the ministry! And if the task seems too great for us, well and good. It is then that we will learn to avail ourselves of His unlimited grace and energizing power. 1

BOOK REVIEW:

Death Before Birth,

by Dr. Harold O. J. Brown.
(Nelson. 168 pp. \$5.95.)

Review by Homer Heater, Jr., Ph.D.
Professor of Old Testament
Literature and Exegesis



Death Before Birth, authored by a theological professor at Trinity Evangelical Divinity School, was published two years ago. It is being reviewed here because it continues to be an important contribution on a popular level to the growing issue of abortion on demand. The number of babies being killed each year has grown even since the publication of this book to well over one million in the U.S. Last year, according to the *Washington Post*, the number of abortions in the District of Columbia exceeded the number of live births.

Dr. Brown has well chronicled the "revolution" taking place in this country which has turned our moral direction from a concerted effort to preserve all human life to a callous disregard for the life of some. It is inevitable that society's next move will be to the killing of born babies (now a common practice through the starvation of newly born babies with congenital defects), then to "passive euthanasia" (allowing people to die), and finally, to "active euthanasia" (actually killing people).

An important section of the book shows that the concept of abortion is sold to many people under the guise of euphemisms, terms which deny the horrible reality of the killing of children. Christians owe it to themselves to look at some of the gory pictures of the products of abortion. (See, e.g., Willke, *Handbook on Abortion*, Cincinnati: Hiltz Pub. Co., 1972.) Since the publication of

Dr. Brown's book, a leading pro-abortionist and pioneer in the abortion business, Dr. Bernard Nathanson, has written an account of his own disillusionment with the abortion of babies. He admits that he deliberately used false figures on the death of women due to illegal abortions.

Dr. Brown's treatment of the Supreme Court decision (*Roe vs. Wade*) is particularly revealing. The argument of Blackmun (who wrote the majority decision) by-passes both the Hippocratic oath and Roman law during the Christian era. The result is a decision based on pagan philosophy and non-Christian ethics.

The concluding section of the book calling for Christian action is more difficult to assess. The Evangelical church is re-evaluating its role as social catalyst. A number of fledgling movements to put pressure on politicians are appearing which cut across doctrinal lines. The manner and extent of church involvement in political action has been debated since the days of the Reformers and the Anabaptists. Even so, the church, whether collectively or individually, must make its presence felt in these moral areas. Each Christian must decide what his conscience will permit him to do, but do he must.

For those Christians who have had their head in the sand on the abortion issue, this book is "must" reading. 

SUMMER OUGHT TO BE MORE THAN A PICNIC

Summer is a great time for traveling and vacations. It is also a good time for Christian day school teachers to brush up on their training or for pastors and church workers to pursue further study. It may be that summer is the perfect time to study a Bible book or doctrine that has interested you. Check out this list of course offerings and then check the enclosed envelope so we can assist you in making your summer more than a vacation this year.

May 20-30
8 A.M.-12 Noon
Tuesday through Friday

NT 402 THE REVELATION
NT 401 HEBREWS & GENERAL EPISTLES

June 2-July 2
6:30-9:20 P.M.
Monday and Wednesday

NT 202 GOSPEL OF JOHN
NT 201 SYNOPTIC GOSPELS

June 2-July 23
6:30-9:20 P.M.
Monday and Wednesday

NT 301 PAULINE EPISTLES

June 3-July 24
6:30-9:20 P.M.
Tuesday and Thursday

OT 401 POETICAL BOOKS AND ISAIAH
Th 402 ESCHATOLOGY
Mi 411 MISSIONARY INTERNSHIP

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TIJUANA: THE HIDDEN CURRICULUM

by Terry V

It was Christmas Day, 1979. For seventeen college students there was no snow, no gifts and no turkey dinner. Instead, they were 2000 miles from home in Tijuana, Mexico, sharing with others the greatest gift man could ever know--eternal life in Jesus Christ.

Ten days earlier, as the sun began to peek over the eastern horizon, the WBC Mexico team had their vans packed and pointed toward Tijuana. The drive would take them straight through to Mexico with only short stops in Nashville, Dallas, and El Paso. In Tijuana, the Mexico team was to join a group of 300 students, working under the auspices of Operation Mobilization to saturate Tijuana with a witness for Christ.

Classes were out for Christmas, but a real test of learning was underway. The Mexico team was embarking on an exercise in the hidden curriculum. Theirs was an exercise in the classroom of life. They were learning to trust God to overcome the barriers of another culture. In fact, several of the team members had to trust the Lord through a few days of illness before they could begin to trust Him to be a witness.

Spending two weeks in another culture and seeing the needs of others changes a college student's perspective. It brings reality and excitement to the classroom. The student can better appreciate classroom content because he better understands the needs of people. Visiting another culture also helps a student become more selfless. When Alvin Hull, one of the team members, encountered the scene depicted on our cover, he was confronted with the reality of God's graciousness to American Christianity and our oftentimes irresponsible use of that blessing. As well, Alvin must have shared God's concern that we use our spiritual and material benefits for the Church on a worldwide scale.

Experiencing the hidden curriculum involved not only passing out tracts and stumbling in broken Spanish to tell of Jesus Christ,





but spending a day in the Mexican markets as well. **Experiencing the hidden curriculum meant realizing God's love for these people and feeling the frustration of being inadequate to communicate it. This two week learning experience meant learning to appreciate and pray for the other students crowded into the vans with you. It meant such physical adjustments as not drinking tap water and not being able to take a shower.**

On January 2, 1980, at 2 A.M., the vans carrying the Mexico team pulled to a stop in front of the WBC administration building. Seventeen weary students grabbed their gear and headed for a good night's sleep. Each had learned new and different things; but each had experienced the beauty of the hidden curriculum: that God could take any principle or content taught in class and teach it to you more personally in life. Each student would again trade their Christmas for the chance to give someone in Tijuana the gift of eternal life.



Linda Andrews
Maxine Crossman
Laura David
Bev Foster
Bernard Fuller
Cindy Haines
Tracy Haines
Alvin Hull
Pat Kearney (CBS)

KiJe Kim
Craig Lane (Camp Wo-Me-To)
Terri Lawrence
Sal LoFaso
Robin Monn
Alpheria Swindell
David Tazelaar
Sharon Trout
Sylvia Witmer

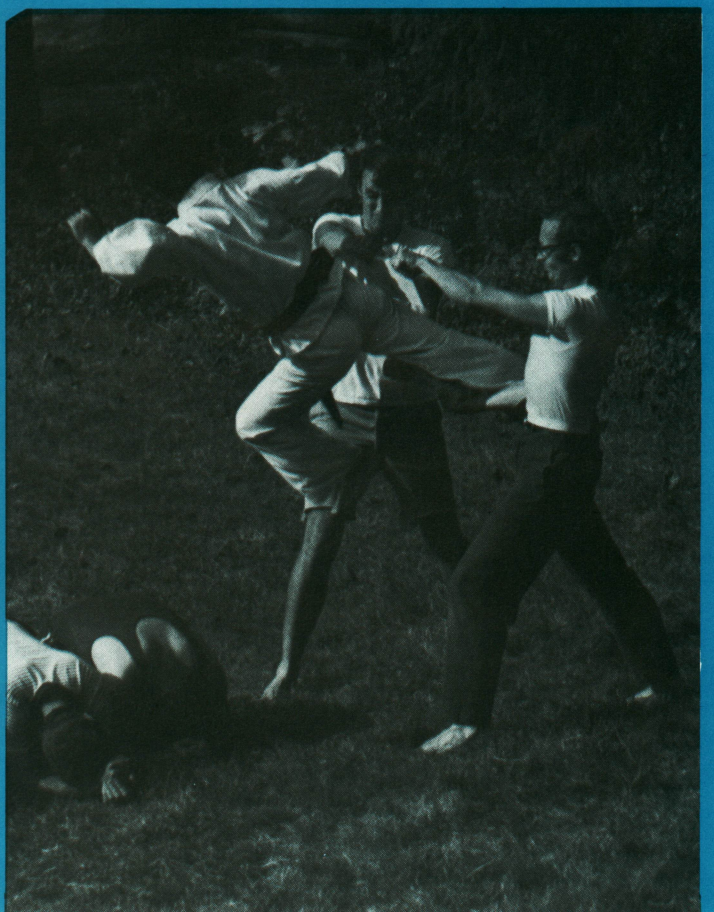
Sometimes we are asked why the College works so hard to provide musical teams, sports teams, and evangelistic teams. Why do we require a weekly Christian service assignment? Why do we have dorm jobs for resident students? Illustrated by the Mexico team, all that goes on outside of the classroom is designed to complement the classroom. It is designed to promote team work and unity in our College. It is this hidden curriculum that can never be written into a college catalog. The hidden curriculum is experiences God uses to blend the academic, social, and spiritual element of college to produce well-balanced servants of Christ.

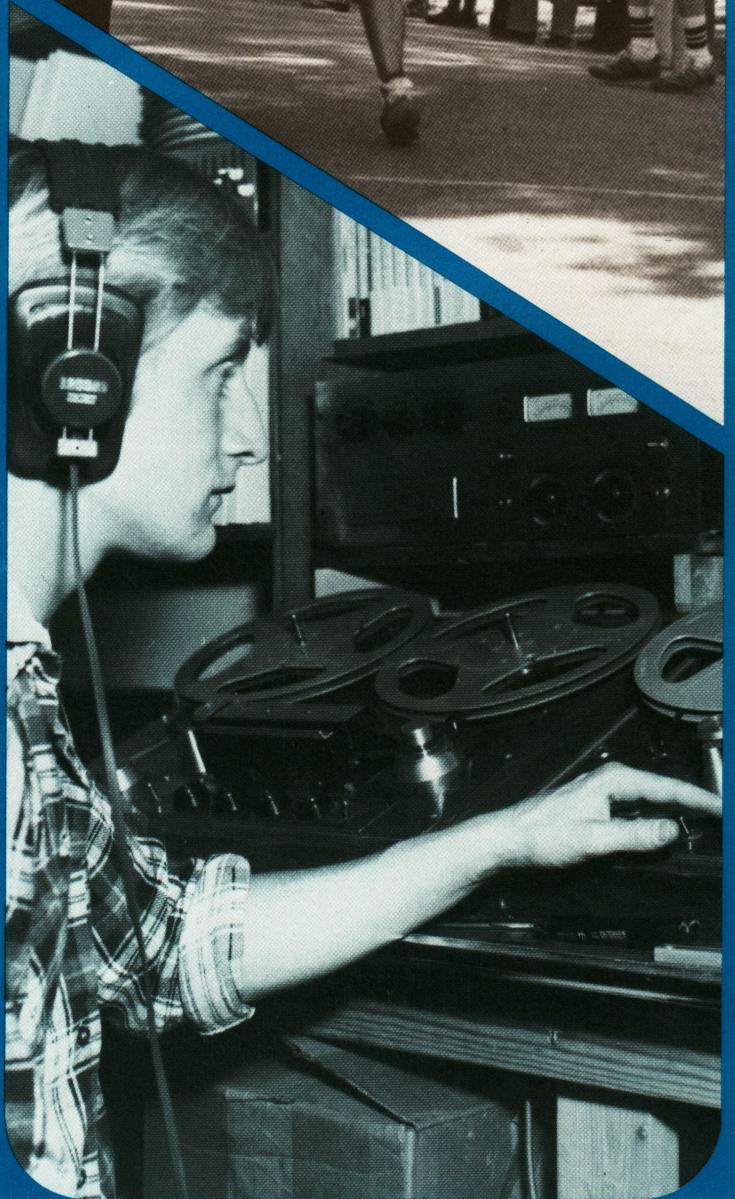
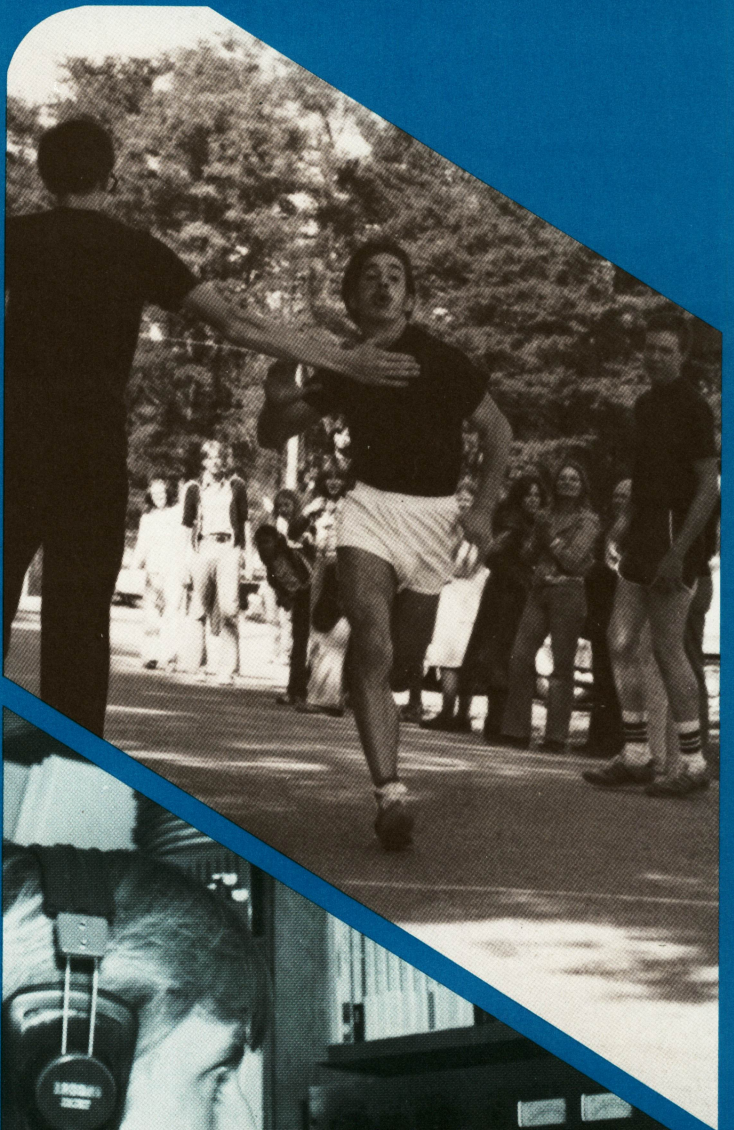
The Mexico team experienced a new phase in servanthood as a result of their two weeks in Tijuana. Other students will gain new insights in different ways. Some will learn by working the radio room to produce a college radio program. Others will learn of life by working as a team on the yearbook staff. Still others will learn from their Christian service or from participating in athletics. No matter by what means our students participate in the hidden curriculum, they will undoubtedly be better students for the effort. 

CONTINUING THE CURRICULUM



Continuing the hidden curriculum not only involves ministering in Tijuana during Christmas break, it also encompasses all of student life and activity. From witnessing to washing laundry, from athletics to audio work for the College radio program, each student gains valuable insight from the hidden curriculum.





CAMPUS CALENDAR

March

- 8 Women's Auxiliary Luncheon
- 8 Board of Trustees Meeting
- 24-28 Week of Evangelism

April

- 4 Spring Recess Begins
- 18 CBS Annual Banquet
- 25 WBC Senior Honors Banquet
- 26 Operation Alert: Prospective Student Day

May

- 16 Baccalaureate
Speaker: Dr. David Johnson
- 16 Commencement Concert
Location: Grace Brethren Church
- 17 Commencement Exercises
Speaker: Dr. Harry Fletcher, Pastor
Webster Bible Church
- 19 Adult Education Summer Program Begins
- 20 Day College Summer Program Begins

June

- 2 Evening College Summer Program Begins
- 7 Women's Auxiliary Brunch
- 14 Board of Trustees Meeting



More than 170 made reservations for "Operation Alert" in February. Because of snow, many who wanted to could not attend.

We are going to conduct another "Alert Day," **Saturday, April 26**. The day is designed to **alert** high school students to the educational possibilities at WBC. It will be a fun and informative time.

Mini-classes, chapel, sports, food, music, testimonies, students and you will make a great day.

Bring your son or daughter or youth group. If you are a prospective student, plan to come. Call us or write for information. The reservation deadline is **April 21. IT'S FREE!**

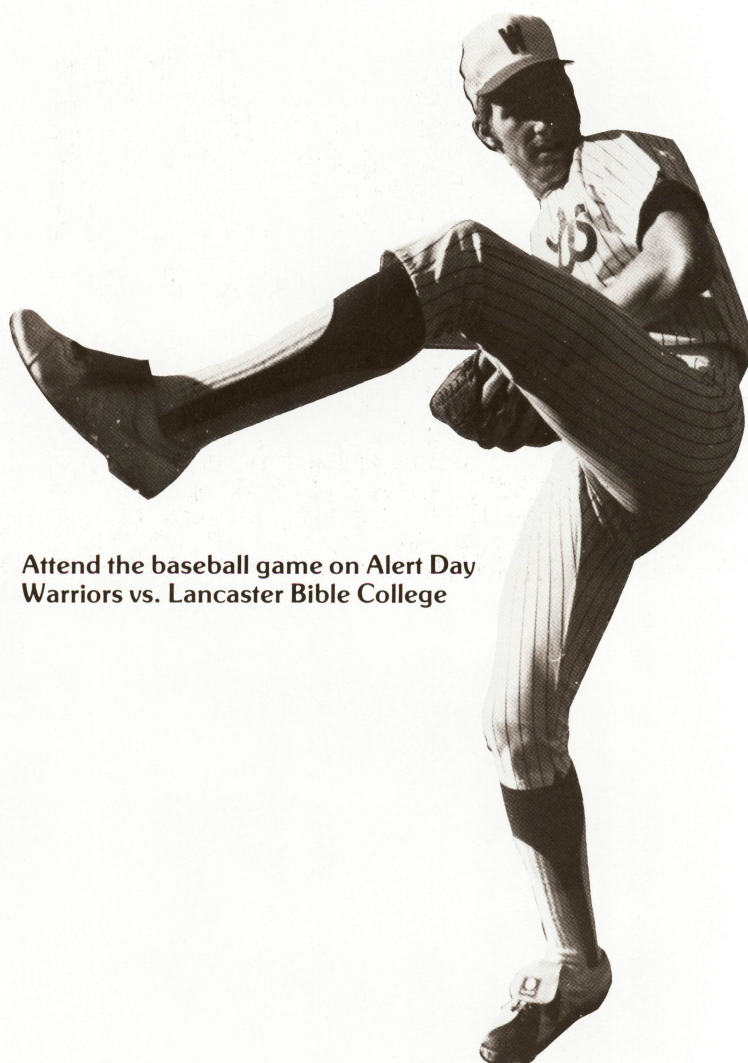
PRAISE AND PRAYER

PRAISE

1. The **Oyer Memorial Library** extension is nearing completion. This provides new study and office space on the ground floor and a studio for recording and video taping on the second floor.
2. We thank the Lord for the challenge to Jewish evangelism presented during the **Francis E. Simmons Memorial Lectures**. The speaker this year was **Rev. Emil Elbe**, Director, Midwest Messianic Center in St. Louis.
3. The students of CBS were greatly blessed at their "**Missions Intercession**." We praise the Lord that a large number are planning to serve the Lord on the foreign field.

PRAYER

1. **Dr. William Miller**, Director of Student Personnel Services and Chairman of the Department of Evangelism and Missions, suffered cardiac failure January 9. He faces open heart surgery in New Zealand in March. **Pray for Dr. and Mrs. Miller and their family.**
2. Pray for the members of the **Board of Trustees**. They bear great responsibilities in the oversight of this ministry.
3. Pray for the enrollments in the **Seminary, College** and **Adult Education Programs**. Our desire is to grow and train more in the Word of God.



Attend the baseball game on Alert Day
Warriors vs. Lancaster Bible College



Dr. Watson F. Pindell
Chairman Department of
Christian Education
President Emeritus, Prince
George's Community College
Educator/Administrator -- 50 Years

WHAT MAKES A GOOD TEACHER?

Today there is a desperate need for Christian teachers who will put their whole mind into their preparation; their souls into their presentation; and their whole lives into their illustration. --Marion Lawrance.

There are four outstanding steps in the development of a godly teacher, whatever his sphere of teaching may be.

Step One -- Personal preparation.

This is made up of three parts: (1) Conversion--a personal relationship with Jesus Christ; (2) Conviction--a distinct calling to teach; (3) Consecration--a deliberate, continuing effort under the leadership of the Spirit of God to devote all one's faculties to the great task of teaching.

Step Two -- A knowledge of his subject--coupled with enthusiasm.

The embryo teacher will extend his field of knowledge through unremitting study of his subject. He will seek the aid of commentaries, bibliographies, libraries, and publishers.

Step Three -- A knowledge of his pupil.

This is a whole world in itself. Christian writers such as Soderholm, Jay Adams, Clyde Narramore, Gene Getz, and Howard Hendricks can be of immense help. Don't overlook your own experience. A personal interview with each student, a visit to the home, cooperation with parents can all contribute to the warm personal atmosphere which makes learning effective. Be aware of the four great enemies of classroom communication: discomfort, disturbance, distraction, and disinterest. Routines, novelty, questions, illustrations, field trips, visual aids are all effective means of defeating these four frightening opponents of learning.

Step Four -- Knowledge of the art of teaching.

An excellent start in the vast literature of teaching is the ETТА (Evangelical Teacher Training Association) book *Teaching Techniques*. There you will find titles of other books worthy of investigation.

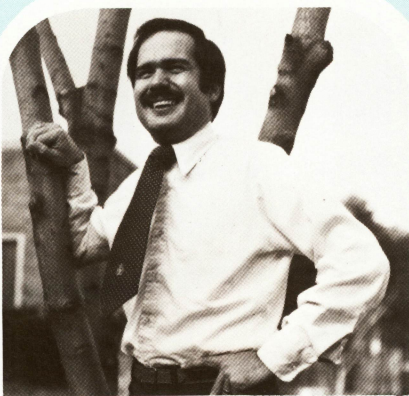
John Colet gave a magnificent summary of the whole process of teaching and learning more than 500 years ago in the introduction to a catechism he prepared for students at St. Paul's School in London. Here it is in twenty-one words!

*Fere God
 Love God
 Fallynge down dispaire not
 Wasshe clene
 Be no slogarde
 Awake quyckly
 Teache that thou hast lerned lovyngly.*

SPRING, 1980

Alumni Publication of the Washington Bible College/Capital Bible Seminary

Alumnist



ALUMNI FOCUS

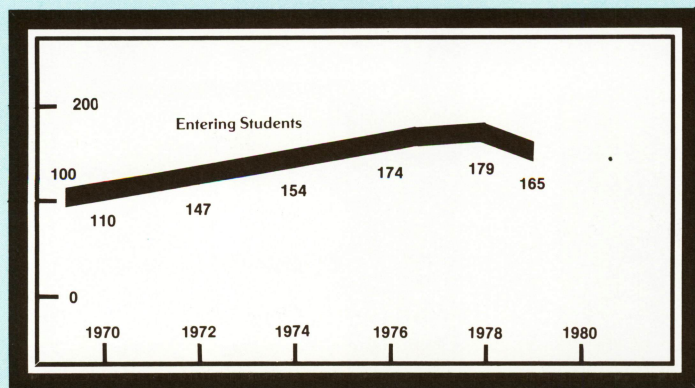
Curt Lowry, Director of Alumni Relations

I want to thank our alumni for their faithful support of WBC and CBS during 1979. As we move into 1980, our operating costs continue to rise. It is becoming increasingly more difficult to direct a private educational institution. It is comforting to know that our grads are standing with us during this time.

One way that our alumni can assist us is through recruitment. This coming May, WBC and CBS will be graduating over 120 students, the largest class in our history. With this in mind, we have projected that a minimum of 300 applications are needed for the fall of 1980. We need our alumni to join us in meeting this goal.

Every time an alumnus directs a student to attend WBC or CBS, he is giving approximately \$3800. Perhaps you cannot give on a regular monthly basis. However, you could give by recruiting a new student. If WBC or CBS has blessed your life, share it with a high school senior or an interested friend. If you need information (viewbooks, catalogs, financial aid brochures, etc.), please write or call the Public Relations Office, 552-1400, ext. 212 and 213.

A DECADE OF RECRUITMENT



I would encourage you to prayerfully consider this opportunity. Help WBC and CBS to continue moving forward and growing in the decade of the '80s.

ALUMNI UPDATE

Alumni 40 - 44

Rev. Merle Shade ('44 ES) -- Director of Mainstream Christian Coffee House -- Merle's ministry is located in Houston, Texas. Pray for his outreach. His address is 718 Franklin, Houston, Texas 77002.

Alumni 45 - 60

Rev. Herbert (Buddy) Arnold ('58 WBC/'65 CBS) -- Pastor of Metropolitan Bible Church, Ottawa, Canada -- Buddy is doing an excellent job, especially in the area of missions outreach. We thought that it should be noted that last year Metropolitan gave over \$134,000 to missions. Praise the Lord for His provision.

Mary Kay Bates ('45 ES) -- Berean Mission -- Residing in Landover Hills, MD, Mary Kay has been excited about the Lord's working in her church. A youth team from the church ministered recently in Dominica, West Indies, for one month with Berean Mission. Another team hopes to spend part of this coming summer working with the Navajo Indians. Pray for this team.

Alumni 61 - 65

Rev. Charles and Betty Bruynell ('64 WBC) -- Pocket Testament League, Brazil -- The Bruynell's request prayer for the enormous challenges connected with their new ministry in northeast Brazil. A 75% increase in financial support and \$10,000 for a sound van are the most pressing needs. This new PTL outreach will mean that daughter Lianne will be at boarding school 700 miles away for a large part of the year.

Dr. William ('63 WBC) and **Helen Simmer** -- President and Founder of the Good News Mission -- GNM reports that many have trusted Christ in the jails this past year. He requests special prayer in regard to finances. Pray that the Mission might be able to keep chaplain and staff salaries up-to-date and accounts current in 1980.

Alumni 66 - 70

Rev. Jim ('67 WBC) and **Sarah Ellsmore** -- American Mission for Opening Churches, Maine -- The Ellsmores have accepted a new ministry in Belgrade, Maine. Jim will be pastoring Belgrade Bible Church beginning in March, 1980. The Ellsmore family was formally involved in the pastorate for 11 years in Alaska (Slavic Gospel Association). Pray for them as they embark on a new outreach.

Rev. Melvin ('67 WBC) and **Laurine Heal** -- Unevangelized Fields Mission, Santo Domingo -- The Lord has provided several new features for the Heals' ministry. A new family has joined hands in the ministry. In addition, the Heals have begun a new church. Lastly, the Maranatha Bookstore is now in operation. Pray for the Heals as their ministry expands.

Paul and Sue ('69 WBC) **Hiestand** -- Greater Europe Mission, Dublin, Ireland -- The Hiestands have seen the Lord's hand of provision in their ministry. The present ministry involves Bible studies, Fellowship Bible Coffees, Christian Lending Library, and the selling of Christian books. Continue to pray for the Lord's leading in Ireland.

Joe ('68 WBC) and **Nancy King** -- Greater Europe Mission, Saffle, Sweden -- Joe and Nancy are doing well in their various ministries. Joe is teaching music courses, three Bible courses, geography, homiletics, public speaking, and cults and isms. Nancy is busy taking care of the "three kings". She is teaching several women's Bible study groups. There are 28 women studying on a regular basis. Pray for the Kings and the Lord's continued blessings on their ministry.

John ('66 WBC) and **Joanne (Gehman '64 WBC) Malone** -- Gospel Missionary Union, Ecuador -- Everything is progressing well for the Malones in their new ministry in Quito, Ecuador. Urban Bible studies are in motion. Five GMU missionaries are conducting six weekly Bible studies. Pray for Joanne as she attends a 13-week introductory Bible study program for the upper-class women of Quito. Half of the 97 women registered have never personally owned a Bible. Pray for the Malones as they direct this new outreach.

Mr. Ray Shive ('67 WBC) -- Camp Springs Christian School, Camp Springs, MD -- The Shive family have relocated. For the past three years, they ministered at Spruce Head Community Church. They have accepted a new ministry at Camp Springs Christian School. The school is located in the Washington, DC area. Ray will be pursuing graduate studies in educational administration at the University of Maryland at College Park.

Rod ('70 WBC) and **Carole Ann (Martin) Spade** -- Unevangelized Fields Mission, Irian Jaya, Indonesia -- The Spades have had some difficult times since returning to the field. Carole Ann became seriously ill with Gengue fever. Christy had mononucleosis at the same time. Rod had to become nurse and mother as well as a husband and father. After a relocation of several days, they have begun to respond to treatment. Pray for the Spades and their ministry at Nabire.

Alumni 71 - 75

Ken ('72 WBC/'75 CBS) and **Joey** (Brooks '77 ES) **Beichler** -- British Columbia -- Ken continues as Director of Native Institute of Canada. They are happy for the Lord's provision of a bear and a moose -- enough meat for this coming year! Pray especially for their one-to-one discipleship program.

Robert Ellis ('73 WBC/'78 CBS) -- Youth Pastor, Washington, DC -- Bob is the Minister of Youth at Glen Echo Baptist Church. He has been seeing some positive signs from his ministry. Pray for Bob as he seeks to develop an effective and successful youth program.

Carol Hoover ('73 WBC) -- Director of Child Evangelism Fellowship, Somerset, PA -- Carol is thanking the Lord for a very profitable year in Somerset County. She is looking forward to an expanded program in 1980. Pray for volunteers to assist in this ministry. Also pray for Carol as she pursues some advanced training in Child Evangelism.

Dennis Shelley ('73 WBC/'77 CBS) -- Bible and Missionary Theological College, Nigeria -- The school's new name should be noted. This better reflects the level of instruction and curriculum. The three yearly school terms of the College will now be combined into two 17-week semesters. Pray for students in financial difficulty as the new term gets underway.

Alumni 76 - 79

Jim Birkitt ('79 WBC) -- Christian Radio, WKDH -- WKDH (1430 AM) is located in Ashland, Virginia. Jim is responsible for public relations, promotion, programming and project development. Jim is also Vice President of Christian Enterprises, Inc. and Youth Director of Carmel Baptist Church in Caroline County. WKDH, formerly WIVE, was central Virginia's first radio station with an inspirational Christian programming format.

Rev. Scott Cooper ('79 WBC) -- Pastor of Rockwood Church of the Brethren, Rockwood, PA -- Scott was accepted as pastor on Dec. 30, 1979. He has asked that we pray for two items: (1) beginning a Wednesday prayer and Bible study meeting and a Sunday evening service; (2) organizing a youth program. These plans are important because the former pastor was only part-time, holding only Sunday morning services.

Steve Mosely ('77 CBS) -- Bible Christian Union, Portugal -- Steve has recently moved further north in Portugal in an attempt to better reach the most unevangelized areas of the country. Continue to pray for other team members for Steve. He plans a two-month trip to the States in Fall 1980 to represent his work at various Bible colleges.

Debbie Reeder ('78 WBC) -- Unevangelized Fields Mission, Germany -- Debbie is thanking the Lord for His abundant provision for her need. She is trusting the Lord to work out the details so that she can be in Germany by August, 1980. Pray for Debbie as she learns the German language.

Vicky Rogers ('79 WBC) -- Secretary for Open Air Campaigners, Baltimore, MD -- On January 1, 1980, Vicky became a full-time staff member with OAC. Vicky needs our prayers for her new responsibilities and her additional support. The Lord has already provided a car for her transportation.

Jessie Van Schepen ('77 WBC) -- Unevangelized Fields Mission, West Germany -- Jessie is presently on deputation. Pray that the Lord will open up opportunities for Jessie to share her ministry.



Rev. J. Cullen Rast II
Missionary Comunicacoes
Evangelicas, Sao Paulo, Brazil
Missionary in Residence at WBC
(1979-80)
Graduated WBC '63 (B.A.)

INSIGHTS FOR MINISTRY

Missions and the Local Church

Every church should have a vibrant missions program. There should be a constant desire to improve the church and missions relationship. In light of this, here are several practical suggestions.

Develop A Biblical Perspective

A church should not depend upon visiting missionaries to teach missions. Every pastor should develop his own philosophy of missions. Whatever is important to the pastor will be important to his people. Missions should be taught as it is presented throughout the whole of Scripture. It is essential that the entire church have a basic understanding of the "big picture" of missions.

Develop A World View

Churches should keep up with the current trend in missions. It is important for a pastor to present the areas of greatest need and opportunities for ministry. Each person in the congregation should be challenged to consider his/her part in God's program. No one is exempt from being vitally concerned and involved in the mission task.

Develop A Missions Program

It would be valuable to have an annual missions conference. This could be a highlight on the church calendar. If your church is small, team up with one or two other churches and have a joint conference. The conference should be well planned. A provocative theme would be helpful.

The conference should involve all ages. In addition to slide presentations, stories from the mission field would be interesting. Perhaps a banquet with appropriate decorations could help to set the right atmosphere. Informal time with the missionaries is essential.

The pastor is the key to a successful program. A missionary of the week is a good idea. A letter from that particular mission could be read in order to bring everyone up-to-date on their prayer requests and answers to prayer. Some churches have made their missionaries "honorary" members of the Sunday School class of their age group.

Develop A Personal Relationship With Your Missionaries

Missionaries need and deserve more than a monthly support check. They would greatly appreciate receiving recent church bulletins and newsletters. Short hand written notes are always welcomed. Cassette tapes could be mailed on a regular basis. Greetings and personal words of encouragement could be put on the reverse side of the tapes. When missionaries are home on furlough, ask them to come to your church. Don't wait for them to ask you. Plan to have the missions committee meet with them while they are in the area.

The Lord was concerned about missions. The more you emphasize missions, the more you can expect the blessing of God on your church and ministry.

ALUMNI

REFLECTIONS



Miss Linda Burnett
Berean Mission
(New Mexico) -- 10 Years
Graduated WBC '70 (B.A.)
Graduated Bryan College '73

The older I get and the longer I serve Him the more I realize the value of my education at the Washington Bible College. As I look back on my education, I would classify it as helping me then and now in three ways.

Getting It In -- Simply, learning so I could teach others. My ministry here continues to be largely in the classroom but how necessary it is that I know God's Word--from Eschatology right down to Angelology. These boys and girls that I teach are the future Bible translators (we have only the NT and five books of the OT translated into Navajo). Some will be the future pastors and church leaders. How I need to cultivate in these hearts the desire to know truth from God's Word. Perhaps one gigantic and all inclusive thought I received from my training at WBC was *holy doctrine* does equal *holy living*. I'm reminded of this as I see a new believer eager to study God's Word and the Word produces a change in his life. What a tremendous joy and responsibility to be a part of this.

Getting It Out -- Going and telling others. My weekly practical Christian service assignments were a great preparation in allowing me to present Christ to a searching and questioning heart. They helped me in dealing with others and in trusting Him to give me the boldness and the words to say. Today I visit homes, teach a weekly Bible class, have former students visit me and help stranded motorists. Opportunities are many and we rejoice in the decisions that are made.

Getting It Together -- What better place to learn to listen to that still small voice to lead us. My ears and heart were finely tuned as major decisions were made during my time at WBC. My verse at graduation was *... I being in the way the Lord led me*. Each day then and now is a new commitment to Him and His will for me.

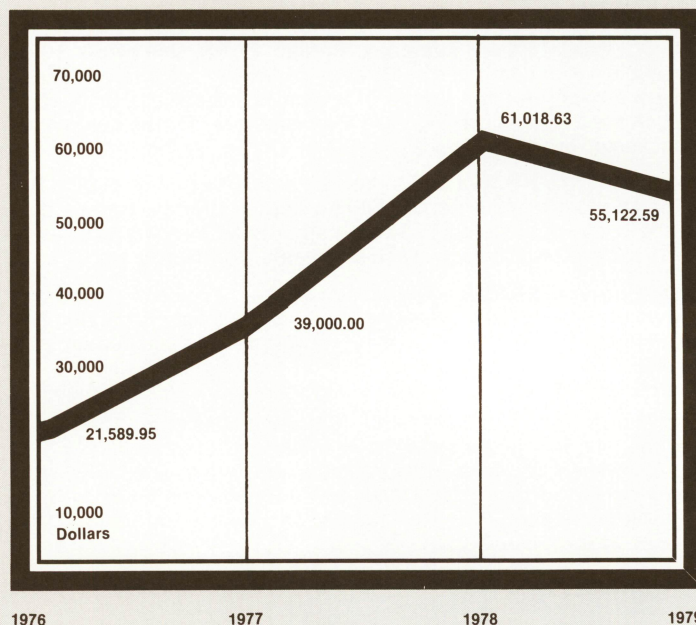
Sidlow Baxter sums up my training and service: *Christian service is not doing but being conformed to His image and will*. My prayer is that I might learn, live and teach this.

Thank you WBC for opening so much of the Scriptures up to me and preparing me for knowing, loving and doing His will.

Linda.

ALUMNI GIVING

Thanks alumni for your financial support during 1979. Over the past four years, our giving has almost tripled. Our goal for 1979 was \$65,000.00 based on our 1978 giving of \$61,018.63. This year our total giving was \$55,122.59. After considering our previous increases, it was decided that our **1980 goal should be \$65,000.00**. If 1100 grads gave **\$60 each** during 1980, we would pass our goal of \$65,000.00. This works out to **\$5 per month**. Please pray with us about meeting our alumni goal.



BUNDLES OF JOY

Randt ('78 WBC) and **Sue** (Paschal '76 WBC) **Lindauere** announce the arrival of Jonathan Woods on February 10, 1979.

Byron and **Milly** (Foye '67 WBC) **Fox** announce the arrival of Joseph Byron Chadwick on February 28, 1979.

Bill ('76 WBC) and **Tina** (Runde '77 WBC) **Day** announce the arrival of Joel Aaron on July 22, 1979.

Lee ('71 WBC/'74 CBS) and **Connie** (Hughes '74 WBC) **Button** announce the arrival of Jonathan Andrew on September 20, 1979.

Steve ('74 WBC) and **Nancy** (Robinson '75 WBC) **Neel** announce the arrival of Joshua Stephen on October 29, 1979.

Tim and **Judy** (Williams '75 WBC) **McMillan** announce the arrival of Bethany Lynn on November 17, 1979.

Bill ('79 WBC) and **Linda** (Martin '79 WBC) **Einwechter** announce the arrival of Sarah Elizabeth on November 19, 1979.

Terry ('75 WBC) and **Kay** (Hirleman '73 WBC) **Van Horn** announce the arrival of Jessica Erin on January 18, 1980.

Cliff and **Cheryl** (Stambaugh '74 WBC) **Callaway** announce the arrival of Bradley Joel on February 10, 1980.

David ('77 WBC) and **Frances** **Rohrer** announce the arrival of Jeremy David on February 14, 1980.

FAMILY FOCUS

The News and Needs of the WBC/CBS Family

December Graduation

The Bachelor of Arts degree was conferred upon sixteen College graduates at the December Commencement, December 20, 1979. Seven received their degree in absentia. Congratulations to these who have left to serve the Lord.

Bloodmobile

Last year the College, in conjunction with the local chapter of the Red Cross, conducted a bloodmobile on campus. On March 17 students, staff and faculty will again participate.

REFLECTIONS Response

We are very grateful for the number of people who responded to the first issue of **Reflections**. Over 100 of you sent letters or cards. Thank you for requesting information on the College and Seminary and for the gifts you sent to help with this new project.

We invite your continued response. Thanks.

Commencement Events

President George A. Miles has announced that **Dr. Harry Fletcher** and **Dr. David K. Johnson** will be the Commencement and Baccalaureate speakers.

Dr. Fletcher is the senior pastor of Webster Bible Church, Webster, New York. He is a graduate of WBC and CBS. His wife, Muriel, is also a WBC graduate.

Dr. Johnson has been a member of the College faculty since 1965. He is Chairman of the Department of New Testament.

The graduation exercises will be conducted Saturday, May 17, 10 A.M., at the Riverdale Baptist Church, Upper Marlboro, Maryland.

The Baccalaureate Service will be Friday, May 16, 10 A.M., at the Grace Brethren Church, Lanham. The Commencement Concert will also be held at the Grace Brethren Church Friday evening at 7:30 PM. Plan to attend these important events.

Auxiliary Meets

Two meetings of the Women's Auxiliary will be conducted during the Spring. On Saturday, March 8, a luncheon will honor the senior women of WBC and CBS. Also, June 7, a brunch meeting will be held. For reservations and information about the Women's Auxiliary, telephone the College.



Sports Complex

Plans have been submitted to the County authorities for the **Glenn W. Wagner Memorial Auditorium-Gymnasium**. We are waiting for approval so that construction can begin. Some of the interior equipment has been purchased already. More than **\$300,000** is needed to complete the project.

God's Supply

We thank our Heavenly Father for supplying our needs through the fall. Because of your prayers and giving, more than **\$60,000** in gifts were received in December. We need your continued support now as we move toward the close of this school year. A gift, small or large, in property, stock, or cash will meet a real need. A gift to WBC or CBS is an investment in those who will go with the Gospel.



Choir Tour

Throughout the Spring, the College Choir will be ministering in 30 churches, a federal prison and a number of Christian schools. The spring tour will be April 4-14. Concerts will be held in **North Carolina, South Carolina, Georgia and Florida**. The Choir is under the direction of **Mr. E. James Bos**, Chairman of the Sacred Music Department.

Missions Conference

The **31st Annual Missionary Conference** was held February 27-29. More than 30 sending agencies were represented. The main speakers were **Rev. Wilfred Mathem**, Evangelical Church of South Africa; **Dr. Charles Piepgrass**, Associate Director, Unevangelized Fields Mission; **Dr. Albert Platt**, Director, CAM, International; and **Rev. Don Richardson**, missionary to Irian Jaya with Regions Beyond Missionary Union.

We thank the Lord for the ministry of each missionary and for the results in the lives of students. Each year a greater number are confronted with the challenge of taking the Gospel to the ends of the earth.

ADDRESS CHANGE?



WANT TO JOIN OUR FAMILY?

Washington Bible College is a family. We laugh together, play together, study together, pray together and witness together. When you need help, someone will be there to help.

It's an academic family. We study hard, but the faculty is always willing to guide us into interesting areas of learning. WBC is a social family. It's a place where lifelong friendships are made. We are a spiritual family. It's a place where Jesus Christ can become your deepest friend.

Each fall we invite young people to become a part of our family. Right now, in fact, we are looking for 300 more special people to become a part of our family next fall. Maybe you are one of those 300. Maybe it's a friend. Or perhaps you are a pastor or parent who knows an interested young person.

We are inviting you, all 300 of you, to join our family next fall. Even if you can only spend a year with us and then God uses your Bible training as a foundation for another profession, you will have enjoyed being a part of our family.

Here are two ways you can find out if you fit into our family.

1. **Write to us.** Send us your name and address on the enclosed envelope and write this note: "Tell me more about the WBC family." (You might also include an interested friend's name and address.)
2. **Come visit us.** We would like you to spend a day with our family. Write or call us so we can arrange to have you visit our campus. Get to know some of the people who make our academic, social, and spiritual family such a good one. Write or call soon!



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